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The REVIEW of RELIGIONS

Edited by GHULAM FARID MALIK, M.A.

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CONTENTS

● The History and Progress of the Ahmadiyya Movem
—Sir Muhammad Zafrullah Khan, K.

● Shri Krishna—the Prophet of Hind
—Nawab Akbar Yar Jung Ba

● Statistical Survey of the Muslim Wor

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE HISTORY AND PROGRESS OF THE AHMADIYYA MOVEMENT

An address delivered by Sir Muhammad Zafrullah Khan, K.C.S.I. at the London Mosque on October 3, 1937.

Position of Ahmadiyya Movement in Islam

The subject announced for this afternoon's address is, I understand, "The History and Progress of the Ahmadiyya Movement." I do not indeed desire to depart very much from the subject as announced, though, of course, the subject is so big and has so many aspects that it will not be possible for me to touch upon more than a section of it; and possibly I may not be able to go beyond an introduction to the subject.

Before we begin to investigate the history of a movement like the Ahmadiyya Movement—its history in the ordinary accepted sense of the expression "history"— and before we go on to estimate the progress that it has already made and the prospects of further progress that might exist, it is essential that we should have a clear idea in our own minds of what we are talking about. Please do not understand from this that I intend to depart from the subject as prescribed and to begin to explain the principles of the Ahmadiyya Movement. That is not the subject set down for this afternoon's address, and I do

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not propose to do so, except where incidentally the teachings and principles of the Movement might become relevant to the subject. What I really mean is that very often even among Muslims, and sometimes even among some of us who have newly joined the Movement, there is not a very clear idea as to the position that the Movement occupies in Islam, the relationship that it bears towards Islam. Of course, among Ahmadis themselves the terms are used as interchangeable, and, as I shall show, in their real essence they are truly interchangeable terms but to the ordinary student it is rather perplexing to decide in his or her own mind as to what exactly is this Movement in its relationship towards Islam. If it is no more than Islam, then why call it by a particular name? And if it is anything different from Islam, then why go on talking of the Ahmadiyya Movement or Islam as being the same thing?

That, at any rate, is where I propose to start from. I myself have no clear idea as to how far I might be able to carry my subject this afternoon having regard to the limitation of time, but we shall see how far we get with regard to it. In order to give you the sort of idea that I have in my own mind with regard to the relationship that the Ahmadiyya Movement bears to Islam as commonly understood, we have to start fairly early, but I think we can very rapidly travel down to the Movement itself.

Fundamental Idea in Islam

Among all the great religions, the great faiths of the world as we know them, at any rate those that claim to have been based upon revelation, the fundamental idea has all the time been that the object of human existence is to put oneself in complete accord and communion with God. That is the central idea. Everything else is subject and co-ordinated to that end.

That presupposes the idea of a Creator and, as I said, at any rate among faiths which claim to have been based upon revelation, that also presupposes the idea of some sort of com-

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munication between God and mankind. As people have progressed in the direction of the study of material sciences and so on, and have in the passage of time become separated from the early history of their own faiths, all sorts of interpretations are sought to be put upon the idea of revelation, and this is the first thing that I want you clearly to understand. Though it might appear to some of you to be a matter which in the twentieth century is rather a strange thing for anybody to be talking about in a room in London, S. W. 18, yet it is the central idea of Islam and consequently of the Ahmadiyya Movement that there is that relationship between God and man, not merely inspiration, not merely at various times the strong desire to follow the straight and narrow path of virtue and to try to help one's fellow beings, and therefore to spend one's life in service, not merely that, not merely good impulses, a tendency towards good and possibly even an inspiration towards doing good, but revelation in the very strict and narrow sense in which it has always been understood in the early days of every faith. That is to say some form—and there are many forms of it—of direct communication and communion between God and some chosen servants of His, who then become in their turn the divinely inspired Teachers of humanity.

As I have said, there are many forms of revelation accepted in Islam and accepted in all religions, beginning with a very clear vision which has to be completely distinguished from a mere dream, *i.e.*, you are seeing or perceiving or hearing something entirely different from your ordinary surroundings in complete wakefulness, and then a divine message is conveyed to you in some pictorial form or otherwise.

Therefore we start with this central idea in Islam itself, an idea which has found very little acceptance in Europe; and until it does find acceptance, we never can achieve the object which Islam or Ahmadiyyat has before it with regard to a transformation in the lives of mankind which has become necessary to-day. We are aware that Islam is based upon that idea, that is to say that the Holy Prophet was not merely inspired under divine guidance to explain certain things—that

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will come in its place—but that the fundamental teaching of Islam is contained in the Word of God Himself. It is not the Word of God only in the sense that the idea was revealed to the Prophet and He put it into His own words. That also exists in Islam, but the Quran itself is, according to our faith and belief, the very Word of God. Even the form that it takes is ; it says to the Prophet, "Say this to people."

In spite of our insistence upon that doctrine, I very often find there is a tendency even among Muslims in the West to try to explain it away. It did not start perhaps with them alone. There was a tendency with Muslims in the East to interpret, to explain the Quran to Muslims in the West in this manner.

Divine Origin of All Religions

Islam accepted this position. Its own relation to other faiths was this, that they have all proceeded from the same source, at any rate those that claim to be based on revelation, that each of those divinely inspired Teachers was a prophet to whom a certain teaching was given, limited in its operation either by the physical and geographical limits of the country, or limited by the message being directed only towards a particular nation, or its object being limited only for a certain purpose. But whatever the limitations, all those teachings, whether independent in themselves or whether only as being corrections to any previously revealed code of laws still in operation, had their origin in divine revelation.

In that sense Islam did not claim to be a new religion, that is to say, so far as these ideas were concerned, it was not claimed that any new fundamentals were being taught, but even there the claim was that all the fundamental principles that had been previously revealed and taught were embodied in the Quran. There is a verse in the Quran which expressly states, "It contains all the essence of previous revelations." (98 : 3.) There were modifications, there were even abrogations, but Islam started with the idea that all previous divine revelations had been meant as suited to the progress of humanity at different

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stages, and that now they were all codified together with such modifications and even additional and supplementary laws and teachings as had become necessary to bring the whole of mankind into one fold.

We are aware that among some other faiths the claim is made that their message also was intended for the whole of humanity and was for all time, but such claim does not exist in the revealed statement of the principles of any other religion.

Islam a Universal Religion

That brings us to the second conception, which it is necessary for us to bear in mind, that Islam was meant for all time. The Quran, as I have said, is the Word of God, and with regard to it we have certainly this security, this assurance, testified to by friend and foe alike, that God has through His divine mercy preserved it absolutely intact, as He had promised in the Quran itself that the text would be preserved without any variation whatsoever and it has been handed down to us in that form. That alone, if I were arguing with regard to the truth of Islam, is a very great thing in itself. It was claimed expressly in the Quran that those teachings would be preserved in their physical form as well as also with regard to the spiritual meaning intact throughout, because if God intends a certain thing to be for all time, then He will undertake that that thing shall be preserved for all time, that no hostile efforts by enemies or no neglect by friends would cause any part of it to be lost or altered. No man could have secured that during these 1,350 years, but it is there. That is, however, a side issue. It was for the whole of mankind and for all time.

Previous to Islam there had been prophethood among different peoples. As a matter of fact, the Quran has said that there has been no people among whom a prophet has not been raised at some time or another (35 : 24). But these prophets were entirely independent of one another. Some came to reinforce the law already received in that nation ; and some came entirely independently, giving new teaching to a different nation. We will not enter into that.

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When you have a code of laws revealed for the whole of mankind and for all time, the one result that follows at once from this is that it shall be the final and last code of laws; a final revelation in the sense that no new code of laws is required for the spiritual, moral and physical progress of all sections of mankind. Consequently the belief that no further revealed code of laws need be expected constitutes a fundamental doctrine in Islam. There has been none since, and I do not think there ever will be again.

A Brief Survey of the Prophet's Life

During the time of the Prophet himself, the function of illustrating those laws, of expounding them and of acting upon them so as to be able to illustrate their application to various aspects of life was undertaken by and entrusted to the Prophet himself. That is where we come to ordinary inspiration. There is a good deal of teaching in Islam contained in the Prophet's own words, which is distinct from the Word of God. That has been preserved in the form of traditions. There we see the living illustration of the teachings of the Quran hnd in almost as many aspects of it as it is possible to conceive for a man to illustrate in his own personal life. We start with the Prophet as an orphan, who grew up under the care first of his grandfather and then of his uncle, in almost an entirely lawless society, without any conception of morals, let alone any conception of any spiritual method. Yet there too in his life we find an ideal under those circumstances.

As a young man he undertook several commissions to Syria on behalf of Khadeja, a wealthy widow lady of Arabia whom he subsequently married. We there find an illustration, although the teachings were revealed subsequently, of the relation between, let us say, master and servant, and also of the behaviour of a young man direct from the desert who had had no contacts with the affairs of men in Damascus and other places of Syria that he visited.

Then he was subjected to all sorts of persecution. In

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between I should have mentioned that he married this widow, this wealthy lady, and we find what his behaviour was when he found himself master of a great deal of wealth, because she placed the whole of her property at his disposal when they were married. I need mention only one illustration. He said, "It is incompatible with my temperament at any rate that I should be the owner of slaves," and the moment he married, he freed all her slaves.

Then we find how a young husband comported himself towards his wife who was fifteen years his senior. It is often said that women mature early and age very early in the East. She was forty years of age at the time she married him and the only testimony of the manner in which he conducted himself towards her was that of Ayesha, who said that she felt no jealousy whatever for any of his other wives, but she always felt jealous of the dead Khadeja, and she felt that the Prophet never gave the place Khadeja had occupied in his heart to anybody else. This union lasted for nearly twenty-five years, so that the lady was over sixty-five when she died.

It would take too much time to talk on the various stages, but we have in his life an illustration of the life of a Muslim lived as an orphan, as a trader, as a person employed by somebody else, as an owner of a great deal of property, as a soldier, as a general, as the king, even in the secular sense, of the whole of Arabia before he died. Yet there too we find that he never had a full meal during his lifetime. He always slept on the floor, and he never had enough completely to cover himself. What I wanted to bring out is that that is the position occupied by all the traditions and the whole of the biography of the Holy Prophet in the scheme of our religion. Here is his life illustrating his teachings to us as to how we should live our lives as Muslims.

That was handed down and that constitutes Islam. But Islam claims that it is for all time. It has been the experience of mankind that as time passes, owing to all sorts of influences, at first a small number of those pro-

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fessing the faith, and then larger and larger numbers, and perhaps, even the majority, fall away from the spirit of the faith, owning allegiance no doubt to the external forms and ceremonies but gradually losing the essence of the faith. Whenever that happened, a fresh prophet appeared and sought to bring the people back to the original purity of the faith.

The Need of a New Prophet

Here we have the code of laws, as I said, for all time preserved intact, and here we have the illustration of the Prophet's own life as a Muslim life should be led. By securing the purity of the text of the Quran for all time—if the Quran has survived intact so far, it is scarcely likely that the text should now be lost owing to any kind of circumstances that might arise—and having secured that, the revelation of no further laws was necessary. It therefore was not necessary that a prophet of that kind should appear subsequently.

On the other hand, as I have said, there was allegiance more and more in Islam to the outward externals. After all, here is this book, a comparatively short book even when compared with other religious sacred books, yet claiming to contain teachings which should be sufficient to guide mankind in all ages and under all circumstances to lead a perfect physical, moral and spiritual life. And circumstances have gone on changing. The world is not as it existed even half a century ago, let alone thirteen and a half centuries. There is the Prophet's own example; people read it, but a good many people are apt to read it like legened and say, "It was easy enough in those days, but circumstances to-day are entirely different." Society, the demands of culture, public opinion, this, that and the other will not let people live the lives that their consciences might indicate to them is the life to be led.

Then, therefore, the need of somebody who should be able to do two things becomes apparent, who should be able to expound the teachings of Islam based upon the Quran as applicable to the circumstances of his own life, and who should

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be able in his own life to illustrate the life of the Quran just as the Prophet illustrated it in his own lifetime. Somebody on one occasion asked Ayesha " Could you tell me about the Prophet's character ?" " His character ?" she replied, " The Quran in his character." Therefore the need of Teachers who in various ages should be able to illustrate the life to be lived according to the Quran.

From time to time people have appeared who under divine guidance and as a result of their own efforts, study and meditation, have been able to point out to Muslims as well as to non-Muslims the true inner meaning of the teachings of the Quran as applicable to the times in which they were living, and they have also lived purely Islamic lives. As time passed, two tendencies manifested themselves. First, that the Muslims themselves got farther away owing to the passage of time from Islam than they had ever done before, so that even the outward features of Islam could not be recognized in their lives ; and, second, that mankind was about to come nearer together physically owing to the astonishing development of the means of communication. Therefore it had become necessary that somebody much more imbued with the spirit of the Holy Prophet himself should appear to perform these two functions.

The first function becomes important from this point of view. As I have said, the Quran claims, and we believe, that it contains a complete code of laws and teachings and guidance for all ages and under all circumstances ; yet it is a small book. I think you can even read it through during a day. So that that in itself, if the claim is established, is a testimony to the truth of Islam, beyond which no other testimony need be sought.

We believe that that claim is true in this sense. I have used this illustration in other places. It is used a good deal in our literature, and I think it completely expounds the position so far as that part is concerned. That here we have the earth, the physical planet on which we live, with all its wealth, mineral, biological, geological, and having all its properties and qualities as in its present shape existing for hundreds of thousands of

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centuries, and yet it is only from time to time, as certain kinds of sciences progress, that advantage is taken of certain properties already there which are developed for the use of mankind. So that in one sense this little planet of ours continues to be the same for as many centuries as we care to think about. And in another sense, certainly recently, there have been such changes affecting our lives by the development of those very powers, which were there for us to use at any time but they were discovered only recently, that we might say we are living upon a new earth, that this is not the earth upon which our grandparents, far less our great-grandparents lived. The life we live to-day is completely different from the life lived three generations back. Yet it is the same earth. Nothing has come from outside ; everything was there already, all these powers which have been discovered and harnessed to transform the world completely.

Similarly, with regard to the Quran, the position is, and we can prove that the position is, that it contains all that is necessary for the moral, physical and spiritual welfare and perfection of mankind. We have only to discover it. It is possible to discover it to a certain extent at any rate by diligence and application. But another doctrine comes in here, and it is a curious thing. It is a law that works by itself. The Quran itself says that the meaning of this Book will be revealed only to those who are pure of heart and pure of action. There is no other book with regard to which any limitation of this or any other kind can be laid down. At the most, the only condition is that one should master the language in which it is written and study the science with which it is dealing up to the standard when it is possible to understand what is expounded in that book and anybody of a clear mind would be able to understand.

Ahmadiyyat a Complete New Revelation of the meaning of the Quran

But the Quran has laid down this law in itself, that the wisdom contained in the Quran will be revealed to those who are pure of heart and pure of action and brought up in that

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spirit, and will not be revealed to those who are not in that condition, however intellectually advanced they may be. There it is. It has from time to time been disclosed according to their capacities and according to the progress they had made along these lines, to people who have studied it. But with that complete revolution in the physical life as it is lived to-day, it became necessary that there should be a complete new revelation of the meaning of the Quran also in order to give us the teachings according to which we should shape our lives. The physical revelation is there. A final and complete spiritual revelation also is there. And yet, as the Quran claims to guide us in all aspects and walks of life, a certain complete new revelation was necessary of the meaning of the Quran as it had been revealed to the Prophet.

That is where the Ahmadiyya Movement comes in. There are several aspects from which I might have approached it otherwise also. That as the human race is going to live in more and more close physical proximity, God had all the time prepared mankind for a spiritual reunion also, by promising a second advent of some Teacher or another, when he would come back and reveal the whole truth. This is one approach.

In Islam also there are several prophecies by the Prophet saying that in a certain age—and all the indications are here that this is the age—somebody would appear in the power and spirit of the Holy Prophet himself and in the power and spirit of all the prophets, of Jesus and Abraham, of Moses and Krishna, of Buddha, Zoroaster and Confucius. His function would be to bring all mankind spiritually together. He would establish the truth of all these prophets and give real meaning to their divinely revealed teachings at present subsisting even in the physical form only in the shape of the Quran. Of all other books we have translations or garbled versions. There is not one sacred revealed book which, though it may have been revealed at one time, subsists to-day for mankind in that form. That certain things disappear and certain things are preserved must be taken as divine judgment, if we believe in a controlling Providence. Certain things have lost

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their uses, and therefore they remain in a certain form as historical evidence, but not in their original purity or even in their original form.

The Founder of the Ahmadiyya Movement, who died in 1908, claimed to be the prophet whose advent had been foretold in so many faiths. He said, if all prophets proceed from God, then it was not necessary for so many to appear especially to-day when all sections of mankind can be taught, owing to the astounding progress made in the means of communication, from one centre; and that in any case a second advent does not mean the advent of the same physical person. We do not believe that it is possible for any human being who has lived at any time before to come back to us in that physical body or even in the shape of reincarnation. Whatever our newspapers may from time to time say with regard to child geniuses and so on, this is rather shaky evidence.

A second advent means only this and no more, that a person is raised, physically a different person, not even containing in the shape of reincarnation the soul of another person who has passed, but in the power and spirit of that person.

The Mission of the Promised Messiah

We have an illustration of it in the Gospel. When Jesus claimed to be the Messiah, the Jews said, "You cannot be the Messiah because it is said that before the Messiah appears, the prophet Elias is to appear again." He answered them that Elias had come already and they knew him not. And it is stated in the Bible that the disciples understood that he spake unto them of John the Baptist. (Matthew 17 : 10 to 12).

We are now coming to the relationship of the Ahmadiyya Movement to Islam. The function of the Promised Messiah was under divine revelation to propound to us the meaning of the Quran. I am afraid this part of my address might be liable to misconception. The moment a thing is in that way explained, it ceases to be a mystery. It is not as if anybody distorts the text. It is not as if you are told, "This is the

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verse and the meaning, and you have to take the meaning as I tell you." It is not that. It is just like discovering something which was there all the time, but because light was not thrown upon it from a certain angle, it was hidden from our eyes. That was the first function : not merely by application, not merely by diligence, not by the exercise of his intellectual powers combined with complete purity of thought and action and complete surrender to the will of God, but by all these things combined with divine revelation and inspiration.

His second function was towards the end of the nineteenth and the beginning of the twentieth century to live in his own life the Quranic and Islamic life and to tell us how to live it. It is an easy thing to say ; but every one of you can look into his own life and decide whether it is an easy or difficult thing to do in spite of all the desire to live that life, even sometimes the anguish to be able to live that life. That was his second function.

His third function was to provide the motive power—power that would impel people to live that life of sacrifice and duty illustrated by him—by restoring true faith to a wavering world. After all, why should a man be prepared to sacrifice all that ordinary people hold dear, sometimes not only his own comfort but the comfort of all those who are near and dear to him, to lose if need be the esteem of all those whose opinion he values, in the last resort to offer up his life cheerfully, if he is not convinced in his own heart that that which he seeks to attain in exchange for all these things is not only well worth the sacrifice but is many times more valuable than all the sacrifices put together.

That comes only through faith ; faith, not in the sense that if you do not understand a thing, you say, " Very well, I accept it," but faith in the sense that the ideals for which you are prepared to make all these sacrifices should be so clear to you that you should believe in them as being in existence far more in reality than you believe in your own existence.

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That is the function of a prophet. That certainly was the function of the Holy Prophet and that of the Founder of the Ahmadiyya Movement. To bring men back to God, not merely as a lip profession but in the sense that they should be able to perceive God with their spiritual eyes and spiritual perceptions more clearly than you and I perceive each other as being present in the same room together.

This in itself is a vast subject. He has written a great deal on it. But it is not so much what he has written by way of reasoning as his own life lived part of it before the eyes of some of us who are present here, a good deal of it in the eyes of a good many people who are still present in other parts of the world.

It was his life, lived from day to day under that light, that made people believe, and created in them the faith that has produced martyrs who have suffered martyrdom every moment of their lives cheerfully. I should not say suffered cheerfully, they enjoyed it and revelled in it because they knew that what they world thought was persecution was only a means of progress towards the ideals that they had. Even when the extreme sacrifice of life was asked for they cheerfully rendered it.

Only in 1924—but there had been instances before—the present Head of the Ahmadiyya Movement happened to be in London then, we received news that in a certain country a member of our Community, who had been invited to that country to go and expound the principles of Ahmad to them, was judicially condemned by the highest ecclesiastical court of that country to be stoned to death because he believed in these doctrines, and he very cheerfully gave up his life for that. He was followed by seven or eight others, and had been preceded by two or three before that. Many people, highly placed and lowly placed, have offered up that sacrifice.

That again is an illustration that unless you can clearly see and experience in your own lives something for which the giving up of your life is only a very small sacrifice, you cannot

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be prepared to do so. It was the function of the Founder of the Ahmadiyya Movement to bring people back to that faith, and he has brought a large body of men back to that faith.

This then is the position of Ahmad towards Islam. Ahmad is Islam, and under divine guidance and revelation, we have been brought back to the realization of that which was revealed to the Holy Prophet himself. All intermediate interpretation and commentation which is inconsistent with Islam as taught by the Holy Prophet and which has now been again revealed to us by the Founder of our Movement—we entirely and finally reject. In that sense Ahmad is Islam, and Islam is Ahmad, because it is only in this shape that originally Islam existed.

But in the sense that on many fundamental points we differ from the commonly accepted doctrines of Islam among the great majority of Muslims to-day, we are considered worthy of being stoned to death.

Ahmadiyya Conception of Prophethood

That is the position of the Ahmadiyya Movement and its relationship to Islam. It would take too much time to start on the second aspect of it, *viz.*, the progress of the Movement. I feel that unless I could even briefly deal with it as a complete subject, perhaps I had better not start it. Possibly on some other occasion there may be time for me to deal with the second part of it.

But let me, before I conclude, make one or two observations with regard to the present position of the Ahmadiyya Movement and its future. As I have said, the Founder of the Movement had a particular mission and he received numerous revelations guiding him in the performance of that mission; as a matter of fact a collection of these revelations has been published. But we must not make the mistake of thinking that these revelations, though received direct from God as messages from God and were meant to establish his own truth, to enable him by means of prophecies and the expounding of the teachings of the Quran to bring men back to the original faith—bring them back

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to a conception of God that has ceased to exist almost anywhere else in the world—purported to modify anything in the Quran. Otherwise the position would have to be that here was a prophet, like one of the prophets of yore, who had come to bring a new dispensation. As Muslims we do not believe that there will be another new dispensation. The complete dispensation is there already. Therefore none of his revelations contain, they could not contain, any new law as we call it, or even a partial modification of the Quranic law. That is there all the time.

Our conception of prophethood therefore is that this kind of prophet may still arise. Mankind would have a poor prospect in subsequent centuries of being able to live the complete spiritual life if this door were barred. Because, apart from everything else, remember this, that the moment a people ceases to believe that certain things on the spiritual side or physical side are possible, from that moment those things to them become impossible. The moment each community began to believe that so far but no farther is spiritual progress possible, from that moment all further spiritual progress became impossible to them.

This conception then of the revelation is still possible. It is not only possible; we observe it among many of us in our own homes. In some of its aspects I continually have experience of it, in my own home, in the person of my mother. But there are people in our Community who have had bigger, vaster experience of it—there is one person among us here to-day who has had very clear experiences of it—and then, beginning from this, clearer and clearer and deeper and deeper, and more and more frequent, in different grades according to the progress of their spiritual perceptions.

Is that not a wonderful thing once you come to realize it? So long as you are sceptical about it, of course you may treat those of us who believe in it as people whose minds are affected and whose reasons are unbalanced. But if you think that a thing of that kind is still possible, you can to some extent realize how great a message we bring to the world.

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I am told the majority of the Muslims too have completely shut that door upon themselves. After all, if a man says, "I cannot possibly perceive a certain thing," he will not be able to perceive it. And similarly if he says it is not possible for him to be in communion with God, there will be no counter movement of divine mercy to put him in communion with God. You can judge this more perhaps through the laws of love than any other physical laws. If we shall not even believe, let alone try to make progress towards the object of our affections, that a counter-affection is possible, there will be no affection, though it might exist potentially.

If there is a living Providence, Creator, controlling the universe, with all the powers attributed to Him in Islam—and that is a vast and wonderful subject—and if we have been created with the object that we shall receive a complete impress of the divine upon our natures and thereafter go on progressing towards God as Islam has explained that the object of man's existence is to equip himself with the attributes of God, then we alone bring to the world to-day the message that it is not only possible but that it is being done before our eyes by people who are making progress in that direction.

That is the position of our Movement to-day. That is the history not in the ordinary sense, giving you dates and so on, but giving you the history of it in the spiritual progress of mankind.

Khilafat in Islam

One final observation I wish to make. I have stated the divine safeguards, meant to secure that mankind should at all times have at their disposal the means of travelling up to God or back to God, there is the revealed code of laws intact and there shall from time to time appear somebody who shall under divine guidance, whenever there is a danger of our falling away too far from it, bring us back to the right path. But it does not stop there. The divine mercy has continued this kind of arrangement further, at any rate for a long period after a prophet

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has appeared and has set mankind on that path. Arrangements go on for people to act as one people together in the path of God. That again is necessary. A moment's reflection will show you that human life will not be complete if it is only complete individually.

There are many sides of our life which cannot develop until the community itself begins to conform to certain standards. Islam teaches us how to comport ourselves in all walks of life ; in that sense there is no sharp division between the physical, moral and spiritual sides of our lives. Everything has a physical aspect, a moral aspect, a spiritual aspect. But every action of ours, nay, every thought of ours has a spiritual and a moral aspect, and therefore has to be conducted along the lines taught by Islam. That being so, it would not do to convey merely the teachings to the world at large. That might enable people to conform individually to certain standards, but you have to create a people living that life, because the object of every dispensation is to change all that may have influenced the life of mankind in a direction which takes it away from its true object.

One of the revelations received by the Founder of the Movement was, " I shall create a new heaven and a new earth," *i.e.*, that in the history of mankind again the time had come when, though the physical outward appearance may continue to be the same, a whole new earth will be created, a whole new heaven will be created, *i.e.*, physical life will be lived on an entirely new plane, and here are several aspects of it which can only be lived communally together. An individual could not live it by himself.

Therefore the guidance of the community has to be continued. That again is done under divine guidance by the continuation and the regulation of the community, the explaining of the teachings of Islam to the community, setting an example in their own person to the community, by the successors of a prophet who are known as Khalifas. In Islam that became no more than a mere secular sovereignty. But do not run away

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with that idea; Khalifa in Islam means the successor to a prophet and if that prophet happened to be a secular sovereign, as well as a spiritual guide, then his successors may combine both these functions. It is even possible that sometime the spiritual succession might become divorced from the secular succession. At any rate, with regard to our Community, inasmuch as the function and the mission of its Founder was purely spiritual, his Successors ocupy the position of spiritual guides and so also people who are charged with the function of regulating the conduct and the life of the Community and trying to shape it along Islamic lines.

We are now living under the dispensation of the second Successor. The Founder died in 1908. His first Successor was Hazrat Maulvi Nurud-Din. He died in 1914, and since then there is the second Successor who is the spiritual preceptor, the guide, the superintendent of the Community. It is for him at any time to call upon us to undertake any function that might be conductive to the welfare of the Community. He is the central pivot, and all the benefit which might be derived from a first-hand contact with the kind of person the Founder of the Movement was, might be derived from contact with the Khalifa himself. Indeed we are particularly fortunate in the sense that the time of this great prophet was within our own memories. That is, those of us who had not the good fortune to see him, can find out about him from people who actually saw him, lived close to him and have studied his teachings. And we are close enough to observe all the ideals set up by the Founder himself.

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SHRI KRISHNA—THE PROPHET OF HIND

(By Nawab Akbar Yar Jung Bahadur)

[*An Address delivered at the Birthday meeting of Shri Krishna held in Hyderabad, Deccan*].

Man, his creation, the object of his creation—these are very momentous questions which have been discussed by every nation, in every country. To solve these questions not only the earth but the heavens have addressed humanity. I call philosophy the voice of the earth, and religion the voice from the heavens. I mean to say that the philosophers have given their best thoughts to these questions, and the leaders of religions have also put forth their own solutions of these problems. Thus the solution of these questions has evoked differences which instead of solving them have brought about more complications :

شد پریشان خواب من از کثرت تعبیرها

[A multiplicity of interpretations has turned my dream into a nightmare].

Two Fundamental Principles

Owing to this difference of opinion there have sprung up so many schools of thought in Religion and Philosophy and to all appearances, they are so much opposed to one another that any attempt at reconciliation is well-nigh impossible. But with all these differences, all religions which are called divine are at one on two of the most fundamental principles. One of these principles is that man has a Creator, and is the result of a Higher Power's working. And although differences exist about the details of that working, as for example, in regard to whether the spirit and matter (of which man is made) were created by, or co-existed with, God. But this difference in no way detracts from the fact that

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man has been created by a Higher Power, which is termed in various languages as *Khuda*, *Parameshvara*, God, and so forth. These names are given merely to denote the Power that brought into being all that exists

بهرنامے کہ خوانی سر بر آرد

[Call Him by any Name, and He is there.]

The Koran has:

ولہ الاسماء الحسنیٰ

[And to Him belong the most beautiful names (17 : 110)].

The other principle upon which all religions agree is that when once a man has come into being he never perishes as he has eternal life. I do not mean to say that our material body continues: it *does* perish, but not the spirit, which continues for ever in some form or other. So the body and its component parts perish, but the spirit continues to live. The body perishes every moment and grows anew. According to the philosophers the body of a man is changed completely every seven year:

ہفت صد ہفتاد قالب دیدہ ام

[I have assumed innumerable forms.]

The Imperishable Soul

I who am now 60, have changed my *qalib* (frame) eight times, and am now about to change it for the 9th time. Please do not be surprised to find me so old; my black beard should not deceive you. The fact is I am 60. On my birth my parents called me Ghulam Akbar. I passed the stages of infancy, of boyhood, of youth, but I was the same Ghulam Akbar. I am now old, but am nevertheless the same Ghulam Akbar with all my changes in appearance, in bearing, in stature. The changes that have taken place are such that any one who saw me in my infancy and then never saw me before now, can by no means recognize me. If a picture of my infancy were placed before me I should never recognize it. But I am the same Ghulam

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Akbar that I was at my mother's breast, and with all the changes that I have undergone I am as sure of my identity as I am of the existence of God. No one with any amount of logic at his command can prevent me from believing that I am the same Ghulam Akbar that I was at the time of my birth, then not exceeding a foot in measure, and now standing before you a bearded man of full stature. I need hardly adduce any reasons for what I am saying—the fact is so very patent. Even so my spirit granted me at my birth is as imperishable as it has been hitherto. In furture, when my body shall have perished, the spirit will continue, never mind the form, the condition, of which we may or may not have any idea. You may or may not recognize me, I will be the same that I have hitherto been. So the continuation of the spirit is a question upon which all religions are at one. And upon this idea is based the doctrine of reward and punishment according to our actions in this life. What will be the exact nature of the life to come and what should we do for the hereafter – are questions which present themselves for consideration to those who believe in the continuation of the spirit. If I am to travel to a place of which I know nothing, for example, say, to England or to U. S. A., I naturally will try to know about it from those who have been there; what hardships I will have to face there and how I must equip myself for the changed conditions there. But the life of the hereafter is one of which none has a direct knowledge—none having returned from there. How then am I to arrange for my life there, whom should I consult? I know of none who has experience of the state of the hereafter—of the ease and comforts, of troubles and hardships that may confront me there. Would you then believe that though we are forced to leave this world for an unknown destination we would be left in the dark as to the state of affairs there? The spirit is there, we have a faith in the life hereafter. Could we then be left unaware of the hereafter where we are to spend the rest of our lives? Would you believe that the Creator who even before our birth arranged for our subsistence settled our programme in this life, by giving into our

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service the earth, the sun, the moon, the air, water, food, etc., should have left us without any provision for the hereafter ?

Study all the philosophies of the world and then say if you find anything in them to guide you in this respect. I plead ignorance of the new philosophies, but you are, by the grace of God, all educated and holders of academical degrees. Will any of you tell me what philosophy or science furnishes you with information in regard to the life hereafter ? For God's sake, do speak out. It is certain that all research in the present philosophies and sciences adds nothing to our knowledge in this direction. Then let us search for it elsewhere. When we come to religion and the religious teachings we find that religion and religious Teachers present before us a perfect programme of the life hereafter. These Teachers are styled variously by some as *Rishis, Munis*, by others as *Nabis, Paighambars*, etc. Among these was one Holy Personage, whose birth we are here to celebrate—I mean Shri Krishna, whom in my religious phraseology I would call Krishna *alaihi's-salam* (upon whom be peace !). I have no hesitation in regarding this great personage, whom the Hindus regard as an *avatara* of God, as a *nabi* (a prophet of God.) I therefore add the salutation due to the prophets. According to the teachings of the Koran the Musalmans can make no distinction between the prophets. Even as they regard Noah and Abraham and Moses and Jesus (upon all of whom be peace !) as prophets of God, even so do they regard the prophets of all nations. It makes no difference whether we know them or not. The Koran teaches that prophets have been sent in all ages, in all countries and amongst all nations. And it was but natural that they should come because man is made responsible for his actions, and he must have teachers and guides. The Koran says :

لكل قوم هاد

[And for every people there has been a guide (13 : 7)].

وإن من امة الا خلا فيها نذير

[And there has not been a people but a warner was sent to them (35 : 24)].

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Again,

ولقد ارسلنا رسلا من قبلك منهم من قصصنا عليك و منهم من لم نقصص عليك

[And certainly We sent Apostles before thee; there are some of them that We have mentioned to thee and others whom we have not mentioned (40 : 78).]

It is clear that in the Koran only the prophets of those nations have been mentioned whose history was known to the Arabs or with whom they had communications or who lived in their neighbourhood. In mentioning their old histories frequent references have been made to their prophets. But the Koran expressly says there has *never* been a people to whom no prophet were sent. If therefore Shri Krishna is not mentioned by name in the Koran, that is no reason to doubt his prophethood. Would you believe that a nation whose civilization and culture had spread over such a large part of Asia, whose philosophy and learning had influenced Greece and Egypt, was left without a guide and Teacher? We are therefore forced to recognize the Teachers and sages of India as prophets. It should not seem objectionable if the Hindus regard their sages and prophets as *avatars*. This word appears strange to you as the words *Nabi*, *Rasul*, *Paighambar*, etc., appear strange to them. And these names and phraseology have become a cause of discord and the root of many mischiefs. We need not therefore lay too much stress upon the words or phraseology. Maulana Rum has, in his *Masnavi*, related the story of four men whom a generous man had given some money to be used by all of them for buying only one thing. It was a small amount; each of the recipient wished to spend it on something to eat. The Arab said he wanted to have *inab*, the Persian wanted *angur*, the Turk wanted *Ozam*, the Roman wanted *istafil*. All these,

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however, wanted grapes, but as none of them knew the language of the other, there arose the dispute as to what they should get. They therefore fought with each other, until a passerby who happened to know all these languages intervened, and got for them the grapes. At this all the disputants marvelled at the wisdom of the passerby. Our meeting to-day is like the grapes in the story which on the one hand, satisfies the desire of those who believe in the *Rishis*, the *Munis*, the *avatars*, and *Parameshvara*, and on the other hand of those who believe in *Rasuls*, *Nabis*, *Paighambars*, and *Khuda*. So the commemoration of the birth of Shri Krishna is not only a blessing for the Hindus but also a blessing for the Musalmans. According to the teaching of the Koran, a Musalman can make no distinction between the prophets. As he believes in the prophets who appeared before the time of the Israelites—Noah, Idris, Abraham (upon all of whom be peace !) so also he believes in all the prophets of the house of Israel, Moses and Jesus (upon whom be peace !) He may thus naturally regard Shri Krishna as a prophet. There is no doubt that the name of Shri Krishna does not occur in the Koran. But when we consider its teachings about the advent of prophets among all nations, on the one hand, and the following tradition reported by Dailami, on the other we cannot help believing that Shri Krishna was a prophet. The tradition runs as follows :—

كان فى الهند نبى اسود اللون اسمه كاهنا

[There was a prophet in Hind of swarthy complexion whose name was Kahin.]

This tradition finds a place in Dailami's famous book " Firdausul Akhbar ". Dailami is known as a celebrated *Muhaddis* (one learned in traditions) who died in 507 A.H. I am fully aware that *Ulama* have criticized, this tradition but at present I am not inclined to enter into a discussion on this point. It is just sufficient for the purpose of my discussion this evening to say that even supposing that this saying attributed to the Holy Prophet is not authentic, it is at least

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certain that there was an idea prevailing among the Musalmans of the 5th and 6th centuries, that among the prophets who have passed away there has been one in India by name Kahin. It must be the popularity of this hadith in his days that induced Dailami to record it as an hadith in his book. All that I mean is that what I have said is not my personal view. The Musalmans of 700 or 800 years ago also had this same idea. Just consider the Hindus: they accept Ramachandra and Shri Krishna as their religious leaders. We must therefore unhesitatingly accept them as prophets. I belong to a much-hated sect of people who already hold this view. I do not hesitate to accept Shri Krishna (upon him be peace !) as a prophet.

It may be objected that the Hindus assign to these personages divine attributes. Without doubt this is wrong. This mistake is based upon the figurative language which is mostly found in the Gita as in other scriptures, by which one is tempted to extol the persons of the prophets to Divinty. In the Koran the following is addressed to the Prophet Muhammad : (upon him be peace !)

وما رميت اذ رميت و لكن الله رمىٰ

[Nor didst thou throw at them when thou didst throw but God did throw (8 : 18)].

Another passage runs :

ان الذين يبا يعونك انما يبا يعون الله يد الله فوق ايديهم

[Verily, those who swear fealty to thee do but swear fealty to God : the hand of God is over their hands (48 : 11)].

A third passage runs thus :

قل يا عبادىٰ الذين اسرفو على انفسهم لا تقنطوا من رحمة الله

[Say thou, O my servants, who have transgressed against your own souls, despair not of the mercy of God (39 : 55)].

In the above verses, God speaks of the Prophet's action

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as His own, his hand as His Own hand, and says: "Say thou, O my servants"--The Sufis have, in their own way, said all sorts of things when interpreting this verse. My Teacher speaks of the Prophet Muhammad in these lines as such :

محمد است امام و چراغ هر دو جهان
محمد است فروزندهٔ زمین و زمان
خدا نه گویم اش از ترس حق ولے بخدا
خدا نما ست وجودش برائے عالمیان

[Muhammad is the Leader and Light of both the Worlds,

Mohammad has illumined the earth through the ages.

I do not call him God for fear of Truth,

But I can swear, his was a personality that has shown God to man.]

There is no doubt that the life of a prophet points to God. It leads to God. The prophet brings men to Him when they are gone far astray from Him : through the prophets men come to have a deep connection with God. A study of the Gita makes it clear that it is God Who is addressing Arjuna. The fact is that when a prophet speaks on behalf of God, and in His name, his soul does not act as a mediary : he becomes as merged in God (*fana fillah*) as the iron which, when put into the fire, becomes fire. Owing to this merging of the one into the other the Divine word flows even as God speaks through the tongue of the prophet. This is the style of the Gita also. And the people who knew nothing of the secrets of the Divine word took it as a speech of Shri Krishna, and attributed all power and might manifested therein to Shri Krishna himself. And so they took Shri Krishna to be God. But this is the same mistake which frequently is made in understanding the mystic's conception of *Wahdatul Wajud*. This is the basis upon which the Hindus have enlarged extravagantly. But this does in no way detract anything from

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the greatness of Shri Krishna. The Gita stands there to bear witness to Shri Krishana's spiritual greatness and glory.

A comparison of the teachings of the Gita and the Koran reveals a wonderful similarity. The time at my disposal being too short, I will here only briefly refer to two points, leaving the details to you to think over. The Gita teaches only of *action* (Karma) : it lays so much stress upon the performance of man's duty that it calls it *ibadat* (service : worship); and styles it as *Irfan* (knowledge). The Gita then places before us only the one ideal of service. This service is to be performed without regard to consequences, with a sincerity of purpose which thinks of no self, no recompense. You find this very teaching embodied so prominently in the following words of the Koran :

قل ان صلواتی و نسکی و محیای و مماتی للہ رب العالمین

[Verily, my prayers and my sacrifices and my life and my death are all for God the Lord of all the worlds (6 : 163)].

That is to say, the actions of a believer, all his movements, his activities, his sacrifices in life must be solely for God, without any thought of self. This great teaching of both the Koran and the Gita forms the basis of the highest morality.

Some have been led astray by these teachings of the Gita to conclude that it inculcates *ahimsa* and *sannyasa*, whereas it only inculcates work, and regards the performance of duty alone as the true *Sannyasa*. It also considers it a man's imperative duty to wage religious wars to establish right and truth and to repel the wrong. When on the battle-field of Curukshetra, Arjuna shrank back from this sacred duty, Shri Krishna addressed him in what are now the words of the Gita. It is evident from verses 31—40 of chapter 2, that religious war (*dharma yuddha*) has been inculcated as a man's duty, and Arjuna is told that it is the Kshatriya's duty (dharma). "O Partha, this war opens before thee a door to heaven." (v. 32).

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The Philosophy of Gita

It is probable that a superficial reader of the Gita might take Shri Krishna to be a war-god; but as a matter of fact, Shri Krishna had exerted himself to his utmost to avert war before it was declared: he proposed a reconciliation between the Kauravas and the Pandavas, by persuading the Kauaravas to restore to the Pandavas their rights, and it was only when the Kuaravas, elated with pride, totally refused the offer that the war was declared. The great philosophy of life that the Gita teaches is that in order to establish right and truth, no sacrifice should be considered too great. It is *a-dharma* (sin) to see right and truth trampled under foot and not to sacrifice oneself for it. Not one, but a thousand, lives may be sacrificed so that truth may be preserved. No philosophy and law on earth denies the right of self-preservation. How then can war for the preservation of *Dharma*, which is dearer than everything else be unlawful, when all law allows the right to fight against the oppressor for the preservation of life? It is no religion or morality to turn the other cheek when the one has been smitten.

The Pandavas whose rights had been usurped were the oppressed and the Kauravas who were the oppressors and usurpers, could not be persuaded, in spite of all attempts at reconciliation, to restore those rights. The war was therefore inevitable. And there could be no objection to it. The Koran contains this same teaching:

اذن للذين يقاتلون بانهم ظلموا - و ان الله على نصرهم لقدير

[(Permission to fight is given to those who are fought against because they have been wronged; and verily, God has the power to help) (22 : 41)].

Again:

لولا دفع الله الناس بعضهم ببعض لهدمت صوامع و بيع و مساجد يذكر فيها اسم الله

[And if it were not for God's repelling some men

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by others, surely cloisters and churches and synagogues and all places of worship, wherein the name of God is mentioned much, would be utterly demolished (22 : 42)].

On another occasion Musalmans are exhorted to fight in the way of God as the following verse shows :

و مالكم لا تقاتلـــون فى سبيل الله والمستضعفين من الرجال والنساء و الولـــدان الذين يقولون ربنا اخرجنـــا من هذه القرية الظالم اهلها

[And what has happened to you that ye fight not in the way of God and the weak among men and women and children, say, Our Lord, bring us forth from this city of oppressive people (4 : 78)].

The Gita and Quran Agree

Thus you see the agreement on this subject between the Koran and the Gita. Do you not see how all sages and seers agree ? Does not this perfect agreement between the teachings of the Koran and the Gita impress you? It will be said, the Hindus do not act up to their moral and religious teachings, but I ask, how far the Musalmans conform to the teachings of their religion ? Are the Musalmans of to-day the same as those of yore ? Have you acted up to your religious teachings? There is much of prayer and fasting, but the hearts are not purified. It is impossible that the sun should rise and there should be no light ; similarly it is impossible that you act up to the Koran and there should be no result. The show of prayer and fasting is nothing. Prayer and fasting should perfect our morality and humanity. Any prayer or fasting that is incapable of producing this result is simply useless, the perfection of morality and humanity is the chief thing. Prayer and fasting are the outward actions : they are merely the signs of a Muslim, the rites of Islam, not the end or object of Islam. This point can be illustrated by caps made at Delhi and Meerut, which are ironed and set upon *qalibs* (frames). Suppose one, instead of using the *qalib* for ironing the cap,

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were to use it as a cap; what would you think of him? It would be foolish for any one to put on a *qalib* instead of a cap: perhaps you may not call it foolish, but I would. We use our prayers and fastings as *qalibs*, they are only meant for the purification of the soul and perfection of morality. Instead of making them a means of perfecting human virtues, we make use of them for show and pride. But the perfection of humanity is the end and aim of creation. A very fine hint is given in the Holy Koran in regard to the greatness of humanity. The Koran says:

فاذا سویتہ و نفخت فیہ من روحی فقعوا لہ ساجدین

[And when I have perfectly fashioned him and breathed into him of My spirit, fall down to him in obeisance (15 : 30)].

It is therefore an important function of religion that through it manhood and humanity are perfected, so that the spirit of God may be breathed into man, and when this spirit is breathed into man all creation become subject to him.

تو هم گردن از حکم داور مپیچ که گردن نه پیچد ز حکم تو هیچ

[Rebel not against God,
And no one will rebel against Thee.]

It must be clearly understood, what is humanity; what is man? Maulana Hali has written an elegy on the death of Sir Syed Ahmad, a portion of which I should like to recite here:

می توان قطب زمان شد می توان شد غوث وقت
هر چه خواهی می توانی شد بجز انسان شدن
چیست انسانی طپیدن از تپ همسائیگان
از سموم ذبجد در باغ عدن پژمان شدن
خوار دیدن خویش را از خواری ابناء جنس
در شبستان تنگدل از محنت زندان شدن
آتش قحطے کہ در کنعان بسوزد باغ و کشت
بر فراز تخت مصر از تاب آن بریان شدن

[Thou canst be a *Qutb* or *Ghous* (Saint)

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But Thou canst not be a *man* at Thy will.

What is it to be a *man*?—To feel the distress of thy neighbour;

To be withered in the green garden of 'Adn, by the hot winds of Najd.

To feel the misery of thy fellow-men, and

To be sorry, in ease and comfort, for the hardships of the inmates of the prison.

To be burnt, being the King of Egypt, with the fire of famine which devasted the smiling lands of Kanaan.]

Shri Krishna Misunderstood

This is humanity. Man is, in appearance, but a point or a drop. When there is an expansiveness in this point or drop that may include all humanity in its sympathy, this same point or drop becomes an ocean. This is humanity, which is not attained by *jap*, *tapa*, *tasbih*, or *wazifa*. When these proceed not from the heart but are merely a matter of show then they can only be mixed up with faithlessness, treachery, wrongdoing and transgression. But with humanity, which is but another name for purity of heart, these vices cannot co-exist. It being given a place in the heart all virtues are turned to vices, and if the intentions are virtuous and the heart is pure, and a sin is committed, that sin itself becomes a virtue. This was exactly the case in the war of the Pandavas and the Kauravas and in the exhortations of Shri Krishna in the Gita. To all appearances, these were an exhortation to fight in which thousands of lives were to perish, but they were in fact an attempt to establish right and truth in the world. I have already said that many have derived the idea of *ahimsa* from the Gita, although the Gita inculcates work—serious work like war. I may now say, the Gita also teaches *ahimsa*. Is it not *ahimsa* that the world should be rid of the grip of a tyrant and the oppressed assisted? What can be nobler than this teaching of *ahimsa*? It is a pity that those who accept Shri Krishna an an *avatar* have invented

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such stories about him as have over-shadowed the whole truth. Among them is the story of the gopis, who are said, as though Shri Krishna spent his days in luxury. It is clear that the association of youthful and beautiful women with a holy man reflects very unfavourably upon him. But it is all a myth grossly misunderstood. Can it be believed that a holy man like Shri Krishna should have led the life of a libertine? Could he have run away with their garments while they were bathing in the river, leaving them all naked? Could he have returned them their garments only when they had come to him stark naked? I have an interpretation for these stories which I lay before you. According to the science of dreams, to find one-self naked is to see himself in disgrace and wretchedness and what can be more disgraceful and wretched than irreligion? By river is meant the world and its life. As Hafiz says:

آشنایان ره عشق درین بحر عمیق غرقه گشتند ولنگشتند باب آلوده

[Lovers have drowned themselves in this deep sea
But they have not wetted themselves with water.]

By 'women' are to be understood the seekers of this world and the worldly-minded. We have a saying: The seeker of this world is like a woman. Thus understood the whole story comes to this: the worldly-minded, and those seeking the pleasures of this world are represented as women, who came to Shri Krishna to learn religion. He bestowed upon them the garments of piety.

لبـــاس التقوىٰ

Shri Krishna who was seated on a tree—who stood on a higher plane—bestowed upon his followers the garment of piety. Krishna's love for the *gopis* is exactly what a *Nabi* has for his people.

The Koran says:

ما كان محمد ابا احد من رجالكم ولكن رسول الله و خاتم النبيين

[Muhammad is not the father of any man among

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you but he is the Apostle of God and the Seal of the prophets (33 : 14)].

This is just to prove that a prophet loves his people more than a father his child. The *gopis* therefore are the followers of Shri Krishna whom Shri Krishna loved as becomes a prophet. Thus the whole story of the *gopis* furnishes a great moral lesson. Instead of being an immoral story, it appears to be a story of grace and mercy.

It is a matter of history that Shri Krishna was nurtured amongst the *gopis*. When he grew to manhood he killed Kansa, his own maternal uncle, who was a tyrant and gave his kingdom to be governed by Kansa's old father, whom Kansa had put in prison, instead of appropriating the whole of it for himself. No libertine would do this—fight with a tyrant manfully and then, after rescuing the world from his oppression, not avail himself of the fruits of victory—wealth, prosperity and kingdom. Was the merry Muhammad Shah like this? Do the merry libertines act thus? It is clear therefore, that these stories are either concocted, or figurative, which have, by lapse of time, been grossly misunderstood. But as I have put it, I hope, you see the greatness of Shri Krishna. In seeing a thing from a distance or in the dark this is generally the case. The rope is so often taken for a snake, but it is not till we come nearer it and look at it more closely that the fact is known. Such meetings present us with opportunities to see the great and good men of every nation in a true light and more closely and help in dispelling the wrong notions which distance and ignorance engender. I should like here to relate a strange story that has come to my mind.

In North India when in summer the crops are ready they are cut and collected in the field, and men sleep there to keep watch at night. Some people were gathered together at night in a farm. The night was dark. It so happened they felt thirsty. A brave man went to the well with a rope and bucket in order to get fresh water. He filled the bucket, and with it the rope lay

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hanging. At one end of it there was a knot which had got wet with water. While the man walked, this piece of rope slightly touched the upper part of his leg. It was a dark night and there were many snakes about. He thought that a snake had passed over his leg; he jumped to get clear of it. After he had proceeded a few steps, it again touched his feet. This time the man prepared himself for a fight. Again the rope touched his legs. He stopped and saw it closely, but he could find nothing. Again the rope touched his feet. He lost all patience and ran away as fast as he could, with the rope now and then touching his legs. He lost his senses, and thought the snake was pursuing him. He fled to the farm with the bucket held firmly in his hand. Then he threw himself on a cot, still clinging to the bucket, and with it the rope hanging and touching his feet. The sensation of the rope touching his feet made him jump from cot to cot. The men waiting there for the water inquired to know the cause, but he could utter no word. The man then ran crying, a snake ! a snake ! and made for home. The bucket was still in his hand, and with it he jumped from cot to cot, and finally fell down senseless. When the bucket fell from his grasp, and when with great difficulty he was brought to his senses, he related his story. It was then discovered that all this was but his own imagination. People behave like this so long as they do not know the truth ; they imagine they are doing all they do to save themselves from some disaster, but they create a disaster themselves. This remark applies to our mutual relations, especially in matters religious. Every one is taken up with his own imagination. Let them know the facts. Let them beware their imagination which sets them against each other. We very frequently take the rope for a snake and act accordingly.

Man is but a bundle of ideas. All existence is but an idea. This is the philosophy of Barkley. He holds that all we see and do and eat and drink is but an idea.

Maulana Rum says :

اے برادر تو همین اندیشه ما بقی بس استخوان و ریشه

[O brother ! What dost thou worry about ?

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What will remain of thee but bones and dust?]

The famous poet of our country, Ghalib, Says :

هستی کے مت فریب میں آجائیو اسد
عالم تمام حلقہ دام خیال ہے

[Be not deceived by Life, O Asad !

This Universe is but a woven net of Thought.]

So all that is, is mere fancy. Man's work is but the outcome of the same fancy. All humanity is based upon it. But ideas are the outcome of two causes. One is reason, the other sentiment. Reason has no power of its own to act; it is always subservient to sentiment. And action begins with sentiment. A thief, a wicked man, a treacherous man, all do their work guided by reason, but their work begins under the influence of sentiment. It is not given to every man to bring about an agreement between reason and sentiment, so that right and useful work may be performed.

در کفے جام شریعت در کفے سندان عشق
ہر ہوس ناکے نا داند جام و سندان باختن

[The cup of the Shar'a in one hand and the anvil of Love in the other.

It is not for every greedy person to make both the cup and the anvil.]

It is very difficult to bring the sentiment to conform to the laws and rules of society and religion. It is the function of religion to educate and train reason and sentiment so as to make them conform to each other. The Gita also trains reason and sentiment, and this is its philosophy. The personage therefore who delivered the Gita deserves all honour and glory. I should like to explain why I say the Gita only flowed from the lips of Shri Krishna, but in reality it is not his work. When, after the battle of the Mahabharata, Shri Krishna and Arjuna happened to be seated together, and Arjuna earnestly entreated Shri Krishna to repeat the Gita

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in the same strain as before the battle, Shri Krishna said he could not because that was no occasion for it. This shows that it was not of his own accord that Shri Krishna could recite it but it was from God that the Gita flowed from his mouth. This is the truth. This great philosophical book, whose philosophy is always fresh and practicable, the Musalmans would do well to study and comprehend and thus draw the Hindus closer to themselves, in order that, by a mutual understanding of one another, they may learn to respect each other's religion. And this is, at the present time, the only means to bring about inter-communal peace, unity and solidarity.

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STATISTICAL SURVEY OF THE MUSLIM WORLD

The following is the statistical position of Muslims in various lands. Let us begin with Asia, the continent in which they are most numerous, and include 17.9 per cent. of the population :

	Muslims	Percentage of population
India	79,000,090	about 24
Turkey	12,600,000	92
Syria	2,159,259	77
Palestine	557,649	70
Transjordania	2,850,000	92
Arabia	4,000,000	100
Iraq	2,640,700	96
Persia	8,830,000	95
Bashkiria	837,442	67
Circausia	1,500,000	93
Kirghizistan	3,760,000	73
Uzbekistan	6,000,000	93
Turkmenistan	500,000	95
Bokhara	1,500,000	100
Karezm	519,438	100
Mongolia	20,000	3
Armenia	86,000	10
Georgia	350,000	14
Azerbaijan	1,400,000	77
Tibet	30,000	1
Afghanistan	6,380,500	100
British Indies	68,735,233	21
French Indies	15,000	5
Portuguese Indies	60,000	10
British East Indies ...	2,025,000	47
Dutch East Indies ...	43,000,000	86
Siam	300,000	3
Indo-China	310,000	2
Philippine Islands	443,037	4
China	50,000,000	(?)
Chinese Turkestan ...	1,200,000	48
Manchukuo	300,000	3
Japan	4,000	0.006
Korea	80,000 (?)	0.42

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Muslims in Africa number about 37 per cent. of the population, with sharp differences between the various regions ; in the North-east they reach 82 per cent., in the East 8 per cent., in the West 32 per cent., in the Centre 4 per cent., and in the South only 2 per cent. The Muslim total are thus divided :

	Muslims	Percentage of population
Morocco (Fr. and Span.) ...	5,215,000	about 97
Algeria	5,174,872	82
Tunisia	1,932,184	93
Egypt	11,658,148	91
Libya	1,205,000	94
Anglo-Egyptian Sudan ...	2,800,000	66
Rio de Oro	50,000	100
Mauritania	254,000	99
Senegal	915,000	75
French Sudan	1,061,000	42
Eritrea	225,000	56
French Somaliland ...	210,000	100
British Somaliland ...	300,000	100
Italian Somaliland ...	1,500,000	99
Ethiopia	2,500,000	37
French Guinea	1,045,000	66
Ivory Coast	100,000	10
Dahomey	70,000	8
Alto Velta	444,000	15
Niger	881,000	81
Gambia	70,000	50
Portuguese Guinea ...	40,000	20
Sierra Leone	450,000	30
Liberia	200,000	11
Gold Coast	75,000	5
Togo	30,000	4
North Nigeria	5,889,000	64
South Nigeria	1,940,000	25
French Congo	2,000	3
Ubaghi-Sciari	25,000	4
Ciad	925,000	72
Camerun	500,000	25
Belgian Congo	52,300	0.2
Nyassa	160,000	10
Kenia	1,000,000	40
Uganda	600,000	20
Tanganyika	400,000	10

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	Muslims	Percentage of population
Zanzibar	199,462	100
Madagascar	669,200	18
Reunion (French)	3,000	3
Mauritius (British) ...	40,000	11
Mozambique	60,000	2
Union of South Africa ...	254,787	2

Passing to America, statistics offer the following data :

Canada	645	0.006
United States	175,000	0.14
Dutch Guiana	36,649	25
British Guiana	21,789	68
French Guiana	3,000	6
Brazil	25,000	0.06
Columbia, Venezuela, and Argentina	23,500	0.1

For Europe the figures are as follows :

England	7,000	0.1
France	140,000	0.3
Finland	1,000	9.2
Germany	2,000	0.3
Albania	584,675	57
Jugoslavia	1,337,687	12
Bulgaria	690,734	15
Hungary	2,000	0.2
Greece	180,000	2
Rumania	250,000	1
Poland	12,000	0.4
Lithuania	3,000	0.1
U.S.S.R.	285,000	0.3
Crimea	400,000	56
Kazan	1,741,294	56
Other countries	2,000	...

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